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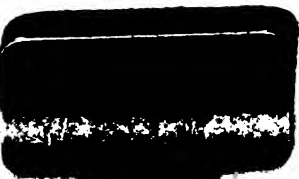
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The Life on Earth
of
Our Blessed Lord
for
Little Catholic Children



Grace Keon



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Every little child must love the cross on which our dear Lord died for us.

THE LIFE ON EARTH OF OUR BLESSED LORD

TOLD IN RHYME, STORY, AND PICTURE
FOR
LITTLE CATHOLIC CHILDREN

BY

GRACE KEON

Author of "THE RULER OF THE KINGDOM," "NOT A JUDGMENT—"
"WHEN LOVE IS STRONG," Etc.



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AUTHOR'S PREFACE

THIS book has been prepared to teach, as its title page indicates, the chief events in the life of our blessed Lord on earth to little Catholic children, say from three to six years old. As all our educators agree, the training of a child in the knowledge of God can not begin too early. One teacher, impressed with this, cast about for some vehicle by which there might be conveyed to a number of small children under her care, the true meaning of Christmas. To them it was the season of gift-giving, the season of St. Nicholas the toy-bringer, and all efforts to give them a different idea, by way of oral explanation, were unsuccessful.

So, when the thought of verses occurred to her, she strung together a few simple rhymes about the Christmas season, set them to the simple air which will be found further on, and sang them to the children one evening. Their effect was instantaneous. In one week's time the children knew three or four verses by heart, could tell, when asked, what Christmas is, and the story of the shepherds and the angels. When the last verse ended, it came to be the usual plea: "Oh, don't you know any more? Sing a little more!" In this way the life of Our Lord, as set forth in these pages, came to be written.

"Tell me a story, please tell me a story!" This request from the older ones can easily be satisfied, but for the small girl or boy of three or four years, whose brains can not respond with interest for more than four minutes ("a minute a year" is a good allowance) these rhymes were found effective.

To include herein all the actions of Our Lord on earth would make the book tedious, long-drawn-out, and, perhaps, cause lack of interest. Too many incidents would confuse the little minds we are so anxious to train, and the other events in the life of Our Lord can be given as the children grow older. Nothing important is missing, while in Appendix A will be found the omitted events, the miracles and the parables, with their Bible references, for the convenience of the teacher. The rhymes may be picked out at random, to suit the need of the moment and the lesson which is to be conveyed.

A very brief general account is given of the life of Our Lord, to serve as a connecting link between the rhymes. Some quotations from the Balti-

more Catechism are used in this portion. These are emphasized by italics throughout.

After the initial success, another experiment was tried—namely, the teaching of the prayers by means of music: the “Our Father” was set to the air of “To Jesus’ Heart All Burning” and the “Hail Mary” to the air of “Daily, Daily Sing to Mary.” These will be found in Appendix B. Father Furniss recommends this method of teaching the prayers to small children, and experience proves that childhood’s hymns are often remembered when catechetical answers have been forgotten. Here it was found very practical, and the prayers were learned without difficulty.

Upon the mother who has her children at her knee during their most impressionable years, devolves the sacred duty of preparing the ground, as it were, for the future instructions of pastor and teacher. It is hoped that this book will help her in the great task that is hers. Sunday-school teachers who have wrestled long and laboriously to get the words of the principal prayers into the minds of even older children will appreciate what a little help in this direction means. Those who are teaching the children of foreign parents, to whom our language is like a sealed book, and who have, after hours of patient drilling, received the most absurd answers to even the simplest questions, will find anything that helps, a boon.

To the many kind friends, both clergy and laity, Priests, Sisters, and Teachers, who have interested themselves in this volume, and who have helped, by keen criticism and invaluable suggestions, to bring it to its present form, the author offers sincere and grateful thanks. “That it may help” is the real reason for this little volume—its reason and its dedication. To all teachers, instructors, mothers, and to our good Sisters, who are doing Christ’s work on earth, this book is tendered—its only excuse, its only plea being “that it may help.”

THE FEAST OF THE ASSUMPTION, August 15, 1913.

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ON CHRISTMAS NIGHT.

They placed Him gen - tly in the straw, They did not have a

The first system of musical notation for the song. It consists of a treble and a bass staff. The treble staff has a key signature of two flats (Bb and Eb) and a time signature of 6/8. The melody is written in eighth and quarter notes. The bass staff provides a harmonic accompaniment with chords and single notes.

bed; The Lord of all had here no room where -

The second system of musical notation. The treble staff continues the melody. The bass staff features several chords, some with a fermata, indicating a pause in the accompaniment.

in to lay His head. Yet love and joy filled Ma - ry's

The third system of musical notation. The treble staff continues the melody. The bass staff has a change in key signature to one flat (Bb) and continues with harmonic accompaniment.

heart, While o'er the dis - tant hill The an - gels sang "On

The fourth system of musical notation. The treble staff continues the melody. The bass staff continues with harmonic accompaniment.

earth be peace to peo - ple of good - will!"

The fifth system of musical notation, which concludes the page. The treble staff ends with a double bar line. The bass staff continues with harmonic accompaniment and ends with a double bar line.

IN the beginning God created heaven and earth. . . . And God created man to His own image . . . male and female . . . God saw all the things that He had made, and they were very good.—*Genesis* i, 1, 27, 31.

And He commanded him, saying: Of every tree of paradise thou shalt eat. But of the tree of the knowledge of good and evil thou shalt not eat.—*Genesis* ii, 16, 17.

The Story of the King

TO EVERY little boy and girl,
This blessed tale is given:
About a King who loved us so
That He came down from heaven,
And died upon the cross for us,
So we might know and love
And serve Him ever in this world
And reign with Him above.

The Law which God Gave

DO YOU know why He came to us?
Because, long years ago,
When God created all the world
And all the things that grow:
To Adam and Eve, in paradise,
He said: "That you may live
And never die, there's one command,
One law which I shall give."

HOW THE STORY MAY BE TOLD

THE beautiful land, heaven, is the home of God the Father, Son, and Holy Ghost, our blessed Lady, the angels, the saints, and all those who were the friends of God when they lived on earth. This earth, on which we all live, is our home only for a little while—our real home is in heaven, with God.

But for years and years and years no one on this earth could go home to heaven because of a great sin which had been done against God. And God was so sorry for the people who could not go home to heaven, that His only Son, who was also God, came down on earth to pay for this great sin by dying, as man, on the cross.

So, because God died for us, we are now able, if we do right, to go home to heaven when we die.

What could this great sin be? So great that God's only Son had to come down on earth to pay for it? Well, when God the Father made the first man and woman, Adam and Eve, He made them "like Himself," and put them in paradise. *Adam and Eve were innocent and holy when they came from the hand of God.* He gave them everything on the earth—the rivers, the trees, the flowers, the animals, the birds—everything belonged to them and to their children.

To find out, then, if they really loved Him, who had given them so much, God told them there was one thing they must never, never do. He told them if they kept this one command of His they would live forever.

THOU hast eaten of the tree whereof I commanded thee that thou shouldst not eat. . . Why hast thou done this?—*Genesis iii, 11, 13.*

I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head, and thou shalt lie in wait for her heel.—*Genesis iii, 15.*

The Law is Broken

BEHOLD the Tree of Knowledge,
To try you, there it stands.
Of this you shall not taste the fruit
Nor touch it with your hands.”
First Eve, then Adam, broke the Law,
That Law which God had made;
So they were sent away from God,
Because they DISOBEYED.

Why God Sent His Son

NOT you, nor I, nor any one,
Could ever see God's face,
Unless God's Son came down to us,
And won us back our place.
So that is why, dear little ones,
Down from His heav-en-ly throne,
There came the mighty Son of God
To claim and save His own.

HOW THE STORY MAY BE TOLD

To try their obedience, God commanded Adam and Eve not to eat of a certain fruit which grew in the garden of paradise.

One day, however, they broke this one command. They DISOBEYED God. Eve took some of the fruit of the Tree, ate of it, and gave some to Adam, who also ate. As soon as they had done this, they were sorry and ashamed.

But God knew about it right away, and because Adam and Eve did not remain faithful to God, but broke His command by eating the forbidden fruit, He had to punish them. He sent them out of paradise, down to the earth, AWAY FROM HIM. And at the gate of paradise He put an angel with a flaming sword, so that they could not go back.

Now every man and woman and child on

this earth are the children of Adam and Eve, our first father and mother. On account of the disobedience of our first parents, we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.

But still we belonged to God. He loved us, and He wanted us in heaven, our real home, which we would never have lost had not Adam and Eve disobeyed Him. That sin of theirs had to be paid for. Who could pay for it? Only God. So God the Son came down from heaven, took the form of a man, and died as a man on the cross. Our Blessed Lord and Saviour, Jesus Christ, is the Redeemer of mankind. He is God and He was man, too, and as man He died on the cross for you and me and every one in the whole world.



As man He died on the cross for you and me, and every one in
the whole world.

AND in the sixth month the Angel Gabriel was sent from God into a city of Galilee, called Nazareth. To a virgin espoused to a man whose name was Joseph.—*St. Luke i, 26, 27.*

And the angel said. . . Mary, thou hast found grace with God. Behold. . . thou shalt bring forth a Son, and thou shalt call His name Jesus.—*St. Luke i, 30, 31.*

The Angel is Sent

FOUR thousand years the people prayed,
Four thousand years had passed
Before they knew the time was near
When He would come at last!
To Nazareth, where Mary lived,
The Angel Gabriel
Was sent, as God's own messenger,
The happy news to tell.

What the Angel Said

BEFORE Our Queen the angel stood.
"Hail, full of grace!" he said,
"The Lord is with thee! Blest art thou!"
And Mary bowed her head:
"I am His handmaid—be it done
According to His will!"
Thus meekly spoke the Chosen One,
Tho' Mother, Virgin still!

HOW THE STORY MAY BE TOLD

THE Son of God did not become man immediately after the sin of our first parents, but was PROMISED to them as a Redeemer. Four thousand years passed. All the people who lived on earth during that time, and who loved God, prayed that the Saviour might soon come down from heaven. Those who lived before the Son of God became man could be saved by believing in a Redeemer to come, and by keeping the Commandments.

At last, one great day, the Angel Gabriel was sent to Nazareth, to the Blessed Virgin Mary, to tell her that she was to be the Mother of God.

This great day is called Annunciation day.

Nazareth was a little town in Galilee, where the Blessed Virgin Mary and St. Joseph lived. St. Joseph was a carpenter. He worked at his trade, and our blessed Lady took care of the house. She was very kind to all. But morning, noon, and night

she prayed to God, for she loved Him better than any one of us can ever love Him. No one on this earth, except our dear Lord Himself, was ever as good and pure as our blessed Lady. We keep the feast of the Immaculate Conception—a special feast of our dear Lady's—on the eighth of December every year. It is a holy day.

When the Angel Gabriel came into the room where our blessed Lady was kneeling, saying her prayers on that great day, he said to her: "Hail, full of grace! The Lord is with thee! Blessed art thou among women!" Our dear Lady was frightened. "Do not be afraid," the angel said. "God has sent me to tell thee that at last His Son is coming, and that thou art to be His Mother. And thou shalt call His name JESUS."

Mary was filled with joy. She bowed her head, saying: "I belong to God. He can do with me just as He pleases."



Our Blessed Lady was kneeling, saying her prayers on that great day,
when the Angel Gabriel came into the room.

AND Mary rising up in those days went into the hill country. And she entered into the house . . . and saluted Elizabeth.—*St. Luke i, 39.*

And Elizabeth was filled with the Holy Ghost and she cried out with a loud voice, and said, Blessed art thou among women.—*St. Luke i, 42.*

The Visitation

FAR, far across the distant hills
 Lived St. Elizabeth,
 Our Lady's cousin, whom she loved—
 And so, from Nazareth,
 She went into the little town
 And traveled many days;
 Elizabeth, on seeing her,
 Was filled with joy and praise.

St. Elizabeth and Our Lady

MOST happily she greeted her:
 "O Mary, can this be,
 That thou, the Mother of my Lord,
 Should come to visit me?"
 Then Mary spoke—but when, some day,
 The blessed Book you read:
 You'll learn how our dear Lady praised
 God's work and word and deed.

HOW THE STORY MAY BE TOLD

FAR off across the mountains, in a little town among the hills, lived the Blessed Mary's cousin, St. Elizabeth. After the Angel Gabriel had been sent with the message, and when our blessed Lady knew that she was to be God's Mother, she left Nazareth. She wanted to see her cousin, and to be with her. When she went into the house where St. Elizabeth was living, and St. Elizabeth heard Our Lady's voice, she seemed to know at once that Mary was to be the Mother of God's only Son. She used the very same words the Angel Gabriel had spoken: "Blessed art thou among women!"

"Blessed art thou among women!" cried

St. Elizabeth. "Oh, what have I done to earn this joy—that the Mother of my Lord should come to visit me?" And then Our Lady began "*The Magnificat*," which you will read in the Bible when you grow older—Our Lady's song of praise.

Our blessed Mother stayed in the little town in the hill country until Elizabeth's son John was born. The son of St. Elizabeth was St. John the Baptist, and a little further on in this story you will learn why he was called by this name. When Elizabeth did not need her, Mary went back to her own home at Nazareth. But she was not to stay in Nazareth a long while.



Because God died for us, we are now able, if we do right, to go home
to heaven when we die.

AND it came to pass in those days . . . that the whole world should be enrolled . . . every one in his own city. And Joseph also went . . . with Mary. . . When they were there . . . she brought forth her first-born Son . . . and laid Him in a manger, because there was no room for them in the inn.—*St. Luke ii, 1-7.*

The Arrival at Bethlehem

UNTO the town of Bethlehem
 St. Joseph and Our Queen
 Came, begging shelter—there was none
 In house or hall or inn.
 They found a lonely cave at last—
 How mean and poor a throne!
 Yet there was born the King of kings,
 The Father's only Son.

Heaven, All Beautiful

FAR, far above those deep blue skies,
 Where stars are set at night,
 Where hangs the silver moon, and where
 The splendid sun gives light:
 Our blessed Lord in heaven dwells,
 With all the angels, too;
 But leaving heaven on Christmas night
 He came to me and you.

HOW THE STORY MAY BE TOLD

ABOUT this time, the Emperor wanted to know how many people were living in his country. So he sent out a command that every man should go to the city to which he belonged, there to have his name put down in a big book. St. Joseph belonged to the city of Bethlehem, and taking our blessed Lady with him, he went there from Nazareth. It was very near the time for Our Lord to be born, but they had to go, to obey the command of the Emperor. Lots and lots of other people had to go, too, and the city of Bethlehem was so crowded that St. Joseph could not find any room. No one would let them in. No matter how many they asked there was only one answer, "We have no room! We have no room!" Tired out, they went past the houses, and found a little cave in

the side of a mountain. There were a few animals in the cave, for it was used as a stable. In this cave Our Lord, God's only Son, was born, on Christmas Day. Christmas Day is, as you know, dear children, one of the greatest of feast days.

Down from heaven, that beautiful land, where the angels praised and loved Him, came our blessed Lord! One would think that He should be born in a palace, and laid in a bed of gold—that He should come to earth a king. But, no! He was born in a lonely stable, with only St. Joseph and His Mother to kneel before Him and worship Him. It made Mary sad to think how poor and cold the stable was. But soon she forgot to be sad, for she had her dear little Baby in her arms. And her Baby was God!



No matter how many they asked there was only one answer: "We have no room! We have no room!"

AND suddenly there was with the angel a multitude of the heavenly army, praising God, and saying. Glory be to God in the highest.—*St. Luke ii, 13, 14.*

For this day is born to you a Saviour, who is Christ the Lord. . . You shall find the Infant . . . laid in a manger.—*St. Luke ii, 11, 12.*

The Angel's Song

THEY placed Him gently in the straw,
They did not have a bed;
The Lord of all had here no room
Wherein to lay His head.
Yet love and joy filled Mary's heart,
While o'er the distant hill
The angels sang, "On earth be peace
To people of good will!"

What the Shepherds Heard

THE shepherds tended carefully
Their little lambs so white;
The angel came with joyous news
That blessed Christmas night:
"Oh, hasten, shepherds, hasten on,
And see Him where He lies;
Come, follow far the Christmas star
That lights the Christmas skies!"

HOW THE STORY MAY BE TOLD

YES, a palace of marble, a rich bed, the softest and finest clothing, and dozens of people to take care of him—all these are ready for the son of an earthly king when he comes into the world. But our dear Lord, the King of heaven, did not have any of these things. He had not even a bed to lie in, and His Mother wrapped Him up in swaddling-clothes, and laid Him in a manger filled with straw, from which the cattle used to eat.

But the angels who had seen this great sight—God Himself born in a stable—sang the Christmas message overhead: "Glory

be to God on high, and on earth peace to men of good will!"

The beautiful Christmas angels came to the shepherds who were taking care of their sheep and lambs on the other side of the mountain. They were poor, hardworking men, and when they saw the great light in the sky, and heard the angels singing, they did not know what it all meant. But the angel said: "Do not be afraid! I bring you happy, happy news. This day a Saviour is born! Christ the Lord is born! And you will find Him lying on the straw in a stable!"



"I bring you happy, happy news. This day a Saviour is born! Christ the Lord is born!"

AND behold an angel of the Lord stood by them, and the brightness of God shone round about them.—*St. Luke* ii, 9.

They came with haste, and found Mary and Joseph, and the Infant lying in the manger.—*St. Luke*. ii, 16.

The Little Cave

SCARCE knowing what the angel meant
Who had appeared to them,
The shepherds followed quickly to
The cave at Bethlehem.
St. Joseph and Our Lady dear,
In prayer, and love, and awe,
Were kneeling at the tiny crib,
Where God lay on the straw!

What the Shepherds Thought

AND then the shepherds knew the truth:
About the holy Child,
And while they stood in wond'ring fear,
He gazed at them and smiled.
"No gifts have we," they meekly thought,
"For we are very poor."
He seemed to whisper: "Bring your love,
I ask for nothing more."

HOW THE STORY MAY BE TOLD

THEN the shepherds wondered and spoke to one another. "Can this be?" they asked. "Can it be that the Promised One, the Redeemer, has come at last? Oh, we will go at once and see!" For you know, dear children, that even the very poorest of God's people were sure that some day the SAVIOUR would be born. They knew, too, that He was to be born in *Bethlehem*, because a holy man of God, called the Prophet *Isaias*, had said so seven hundred years before.

And now the shepherds started off, carrying with them some of the little lambs of the flock as a gift to the new-born King. They found the stable very easily. Everything was as the angel had said. The dear Lord was lying on straw in the manger, and St.

Joseph and our blessed Lady were kneeling beside Him.

When the shepherds looked inside the stable, and saw the Baby shining with such a heavenly light, they knew they had found the new-born King. So they went in, and knelt before the manger. And they thought what a wonderful thing it was, that God had come, after four thousand years, to pay for the DISOBEDIENCE of Adam and Eve. They were sorry that they could not bring precious gifts. But when the little Lord looked at them, they felt, deep down in their hearts, that the only gift He really wanted was their love.

And that, dear children, is the only gift God wants from us all.



Our dear Lord was lying on straw in the manger, and St. Joseph and Our Lady were beside Him.

AND after eight days were accomplished
that the Child should be circumcised:
His name was called Jesus.—*St. Luke ii, 21.*

According to the law of Moses. . . they
carried Him to Jerusalem, to present Him
to the Lord.—*St. Luke ii, 22.*

Our Dear Lord's Name

SO WHEN eight days had passed away
They gave unto Our Lord
The holy name of Jesus Christ,
By heaven and earth adored.
And when we hear that name, we bow
The head, or bend the knee,
And whisper, "Praised be Christ our King
For all eternity!"

The Presentation

OBEYING, then, the Church's law
Up to Jerusalem
They carried Christ, the Infant King
That they might offer Him
To God within the Temple old—
In joy came Simeon
And held Him in his trembling arms,
God's blessed, only Son!

HOW THE STORY MAY BE TOLD

THE shepherds went back again to take
care of their sheep, telling every one
they met of the wonderful Baby they had
just been to see. And the time passed on,
until Our Lord was eight days old, and He
was to be given His name. So St. Joseph
called Him JESUS, as he had been told by
the angel. The name JESUS means Saviour,
Redeemer. When we hear that holy name,
or say it in our prayers, we must bow our
head, or bend our knee, because it is God's
name. The day on which Our Lord was
given His name is another of the Church's
great feast-days—the Feast of the Circum-
cision.

It is a holy day, and we celebrate it on the
first day of January.

It was the law of the Church that every

little boy who was born first in a family
should be carried to the Temple, and there
offered to God. The father and mother
carried the baby to the Temple, offered him
to God, and then, before the priest gave
him back again, offered something in place
of him. Rich people gave rich gifts, but the
poor could give only poor gifts. St. Joseph
and Our Lady were poor, and when they
carried the dear Lord to the Temple to offer
Him to God, His Father, they took two
doves as a gift, for they could not afford
any more.

While they stood, Simeon came into the
Temple. He was an old, old man, and so
good that God the Holy Ghost had let him
know that he would not die until he had seen
the Promised Redeemer.



While they stood, Simeon came into the Temple. He was an old, old man.

AND behold there was a man . . . named Simeon. And he had received an answer that he should not see death before he had seen the Christ.—*St. Luke* ii, 25, 26.

Behold, there came Wise Men from the East to Jerusalem, saying Where is He that is born King of the Jews?—*St. Matthew* ii, 1, 2.

In the Temple

BEFORE the holy man they stood—
Of David's royal race—
"Now, bless the Lord, my soul!" he said,
"That I have seen His face."
Yet, Mary, through thy tender heart
Shall go a cruel sword!"
The will of God the Virgin heard
In meekness, and adored.

The Wise Men

THE Wise Men of the East had learned
That now the time was near,
When Christ, the Lord of all mankind,
Our Saviour, would appear.
So taking gifts of gold and myrrh
And frankincense as well,
They left their homes to seek the place
Wherein the King might dwell.

HOW THE STORY MAY BE TOLD

WHEN the good and holy Simeon came into the Temple, and took the little Baby in his arms, he knew that this was the Saviour who had been promised—the Saviour who was to be born of the race of David, the great King of Israel. Both Mary and Joseph were of David's race. Simeon looked up to heaven, and said: "Now I can die in peace, O God, for this is indeed Thy Son, who has come down on earth to save His people."

And then he turned to Mary, our dear blessed Mother—"Oh, Mother, thou wilt suffer!" he said. "Thou wilt suffer so much that it will be like a sword going through thy heart!"

St. Joseph and Our Lady were in Bethlehem when the three Wise Men or Magi came from

the East. From their books these Wise Men knew that a great King, long promised to the Jewish people, was to be born, and led by a star they came to look for Him. King Herod was told that three Wise Men were looking for a new King. He asked them to come back and tell him if they found Him, "because I want to worship Him, too," he said. At last the Magi saw the star shine over the stable, so they went in, and fell on their knees before the Lord, and adored Him and gave Him gifts.

The gift of the first Wise Man was gold, because Our Lord is King; the second Wise Man gave frankincense, because Our Lord is God; and the third Wise Man gave myrrh, because Our Lord, as man, was to die on the cross.



At last the Magi saw the star shine over the stable.

THE star which they had seen in the East went before them until it came and stood over where the Child was . . . they found the Child with Mary His Mother and falling

down they adored Him.—*St. Matthew* ii, 9, 11.
And after they were departed, behold an angel of the Lord appeared . . . to Joseph.—*St. Matthew* ii, 13.

The Wise Men Speak

“WE ARE the Magi, journeying,
From Eastern lands afar—
Our people call us Mel-chi-or,
Gas-par, and Bal-ta-sar.
We followed, from Jerusalem,
The Star that shone on high;
We come to greet the promised King,
The Lord of earth and sky!”

The Angel Comes

THE Kings arose and went away,
St. Joseph slept alone
And dreamed of God, the holy One—
When round about him shone
A flame that filled the little room,
A blaze of dazzling light.
And lo! A shining angel stood
Before his wond’ring sight.

HOW THE STORY MAY BE TOLD

VERY old writings tell us that there were three of these Wise Men, or Magi, and that they were called Melchior, Gaspar, and Baltasar. It made no difference to them that our blessed Lord was not born in a rich house. They knew He was the KING, the one who had been PROMISED.

And now they had to go back into their own country. They wondered if they should let Herod know that they had found the new King. But while they were sleeping they were told by an angel that they must go back by another way, and not say anything to Herod. Herod was waiting, but of course they

did not go near him—they obeyed the angel.

The visit of the poor shepherds and the visit of the rich Wise Men to our dear Lord, show that He came down from heaven for all people. Every one on this earth, rich or poor, king or beggar, belongs to God.

The Wise Men had gone. St. Joseph was fast asleep, when it seemed to him that the place was suddenly filled with the most dazzling light. At first he did not know what it meant, but soon he saw an angel, and when the angel spoke to him he grew afraid—for the angel told him something that really troubled him.



So they went in, and fell on their knees before the Lord and adored Him, and gave Him gifts.

SAYING, Arise, and take the Child and His Mother, and fly into Egypt. For Herod will seek . . . to destroy Him.—*St. Matthew ii, 13.*

Who arose and took the Child and His Mother by night, and retired into Egypt.—*St. Matthew ii, 14.*

The Angel's Warning

"GO, QUICKLY, quickly, Joseph—go,
I bid thee to arise!
And take the Mother, and the Child
From the cradle where He lies.
The cruel Herod sendeth men
To kill the holy One!
So thou must haste to Egypt's land,
To save God's only Son."

The Flight into Egypt

ST. JOSEPH trembled, sore afraid,
For well he loved the Child
And well he loved the Mother dear—
Our Mother, meek and mild.
In haste he rose, and then they went
Out in the dark of night.
Afar, afar to Egypt's land,
Away from Herod's might.

HOW THE STORY MAY BE TOLD

"ARISE quickly, Joseph," said the angel. "Take the Mother and the Child, and get ready to go away." And then, while St. Joseph listened, the heavenly messenger continued: "Not back to Nazareth, or to any other part of thine own country. But far off into Egypt, where thou must stay until thou art told to leave it. Herod is very angry. He told the Wise Men to return to him when they had found the new King. And now he knows that they have gone without any word to him, and he is afraid, too, that the new King will be king in his place. So he is going to send soldiers to kill the Son of God."

How could our dear St. Joseph tell this

awful news to Our Lady? But he had to. The Bible says that St. Joseph "arose and took the Child and His Mother by night," so that the journey must have been begun at once. We can almost see our dear, good St. Joseph getting ready. Perhaps he led out the strong little donkey that had carried Our Lady from Nazareth to Bethlehem, and Our Lady sat upon it, holding the dear Lord, while St. Joseph led it. In this way they left Bethlehem, where *Christ was born on Christmas day in a stable over nineteen hundred years ago*. They did not know what they were going to do in Egypt, but Mary and St. Joseph were very sure that God would take care of them.



They did not know what they were going to do in Egypt, but Mary and Joseph were very sure that God would take care of them.

HEROD . . . exceeding angry . . . killed all the men-children that were in Bethlehem . . . from two years old and under.—*St. Matthew ii, 16.*

An angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise and take the Child and His Mother, and go into the land of Israel.—*St. Matthew ii, 20.*

The Holy Innocents

WHEN they were gone, through all that place,
Great cruelty was done;
For soldiers killed all little boys—
To kill the blessed One.
The baby in his mother's arms,
The baby at her knee—
But safe and sound in Egypt's land,
Dwelt the Holy Family!

The Angel Comes Again

AND there they stayed for many years,
Until the hour befell
When they might safely pass into
The land of Israel.
While deep in sleep St. Joseph lay,
The angel came again,
And said, "Go forth, for those are dead,
Who sought His life in vain."

HOW THE STORY MAY BE TOLD

Now, Herod was a cruel man, and a bad king. The visit of the Wise Men had made him afraid. When a man loves money, or pleasure, or a high place in the world instead of God, he is always afraid of losing that which he loves instead of God. So Herod, who loved being a king, feared that he might lose this honor if the new King were found. When the Wise Men went back without a word he was sure they did not want to say anything to him about the new King—so he made up his mind that the new King must die. He sent his soldiers to Bethlehem, commanding them to kill every little boy baby who was two years old and younger. In this way, thought Herod, the new King will surely be killed.

But the Holy Family were safe on the way to Egypt.

There, in Egypt, the Holy Family lived for some time. St. Joseph, as we know, was a carpenter, and he found plenty of work to do, while Our Lady took care of the Lord, and was very happy. Then the cruel King Herod died, and the angel came again to St. Joseph in his sleep and told him to go back to his own country—the land of Israel. Which St. Joseph did. Herod's son was king in Herod's place, so St. Joseph did not go near Bethlehem. Instead, he went straight to Nazareth, to the little house in which he and the Blessed Virgin were living when the Angel Gabriel was sent to tell her that she was to be the Mother of God.



The first little ones to die for our blessed Lord. The feast of the Holy Innocents is kept on the twenty-eighth of December, three days after Christmas.

HE AROSE and took the Child and His Mother and came into the land of Israel. . . . And coming, he dwelt in a city called Nazareth.—*St. Matthew* ii, 21, 23.

And the Child grew and waxed strong, full of wisdom: and the grace of God was in Him. And His parents went every year to Jerusalem, at the Pasch.—*St. Luke* ii, 40, 41.

At Nazareth

WITHIN the home at Nazareth
Our Lady wove and spun;
St. Joseph used the plane and saw,
And Jesus did not shun
The little, humble, daily task,
The humble daily toil—
To carry water from the well,
Or work the blessed soil.

The Paschal Feast

Now every year, at paschal time,
Of work and task made free—
From Naz'reth to Jerusalem
Set forth the holy Three—
According to this custom, they,
When Christ was twelve years old,
Made haste to keep the paschal feast
Within the Temple's fold.

HOW THE STORY MAY BE TOLD

You can be very sure that St. Joseph and Our Lady were glad to get back to their own home in their own land again, although both could be happy in any country while they had their divine Son, Our Lord, with them. They lived once more at Nazareth, and now, when St. Joseph worked at his trade, our dear Lord helped him with his work—while Our Lady spun the flax and wove the cloth to make the robes they wore. And when she wanted water from the well, or vegetables from the garden, Our Lord used to get them for her, just as you do little errands for mother or grandma.

It came the Feast of the Pasch, which was a great feast. Every year Our Lady and St. Joseph went up to the Temple in Jerusalem during this time, taking Our Lord with them. But when Our Lord was twelve years old, it was the LAW that He should go, just as, when you are seven years old, it is the LAW of the Church for you to go to Mass on every Sunday and holy day. When they went up to the Temple the men used to go together in one company by themselves, and the women in another company by themselves. Sometimes the children were with the men, and sometimes with the women.



They lived once more at Nazareth, and St. Joseph worked at his trade.
And Our Lord helped him with his work.

THEY sought Him among their kinsfolk and acquaintances, and not finding Him they returned to Jerusalem, seeking Him.—*St. Luke* ii, 44, 45.

They found Him in the Temple, sitting in the midst of the Doctors. . . . And all that heard Him were astonished.—*St. Luke* ii, 46, 47.

Our Lord is Lost

AND when they had fulfilled the Law,
They went their homeward way—
St. Joseph and Our Lady sweet—
Nor missed their Son that day.
Until, at last, not seeing Him
'Mid friends and kinsfolk near:
With troubled hearts they sought for Him—
The Boy to them so dear.

The Finding in the Temple

LONG, long they looked for Him in vain:
At last His face they saw,
Amid the Temple's learned ones,
And Doctors of the Law.
And then the Mother spoke: "My Son,
For days and nights now three
Behold, we seek Thee sorrowing—
Why didst Thou so to me?"

HOW THE STORY MAY BE TOLD

AFTER they had kept the Feast in the Temple, Mary and Joseph started back again to Nazareth. Not seeing the Lord, Our Lady thought He was with St. Joseph, and when St. Joseph missed Him, he thought the dear Lord was with His Mother. Instead, He had stayed in Jerusalem.

When the men and women met at the first stopping-place, Mary and St. Joseph came looking for each other. Not until then did they know that the Lord was not with the party. They searched and asked, but could not find Him. No one could tell them anything about Him.

Oh, how sad they were! Our Lady's heart ached—she was terribly grieved. Her dear

Boy was lost! And St. Joseph was very sad too. They started right back again, of course, and looked in every part of the city. But it was all of no use. At last, after three long days, they went into the Temple. And there they saw the Lord sitting with the Doctors of the Temple, talking to them. Our Lady went up to Him and put her hand on His arm. Her face was white and sad. She stood looking at Our Lord for a few moments, and then she said: "Why didst Thou do this? We have been searching for Thee three days, not knowing where to find Thee. And we have been afraid, and very sorrowful. Dear Son, why didst Thou do this?"



At last, after three long days, they went into the Temple. And there they saw the Lord with the Doctors of the Temple.

AND His Mother said to Him: Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee, sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must

be about My Father's business?—*St. Luke ii. 48, 49.*

And He went down with them and came to Nazareth. And His Mother kept all these words in her heart.—*St. Luke ii, 51.*

Our Lord Speaks

“**A**H, MOTHER!” came His tender words—
 “How is't thou dost not know
 That on the heavenly Father's work
 His Son must ever go?”
 Our Lady mutely bowed her head:
 The sword had pierced her heart;
 Too soon, too soon, the day would come,
 When He and she must part!

The Death of St. Joseph

ONCE more they went to Nazareth—
 The Holy Family.
 And there they lived for many years,
 And there, most happily,
 St. Joseph closed his eyes on earth—
 Ah, let us pray that we
 May die as blessed Joseph died,
 And in such company!

HOW THE STORY MAY BE TOLD

OUR blessed Lord looked up at His Mother. He waited a little while, and then He said, very softly: “Didst thou look for Me? What could happen to Me? Didst thou not know that I must do some work for My Father in heaven?”

Our Lady said nothing, but bowed her head sadly. Soon, soon He would be a man, and give His life for His people! The pain that went through her heart was so sharp that it felt as if a sword had gone into it! She remembered the words of holy Simeon in the Temple: “And thy own soul a sword shall pierce!” and she knew that when the dear Lord left her, to do the will of His Father in heaven, she would suffer very much.

But the parting had not yet come. Our Lord was only a little boy, so He went back to Nazareth with St. Joseph and His Mother, and stayed there until He was a man. In the years that followed, St. Joseph grew old, and it came time for him to die. Our Lord and the blessed Mother knelt beside Him, and angels were waiting to carry his pure soul into the place where it had to stay until heaven was opened. This place was called *Limbo*. The souls of all the good people who died before Our Saviour paid for the DISOBEDIENCE of Adam and Eve by dying on the cross, went to *Limbo*. Not even dear St. Joseph could go home to HEAVEN until that sin had been paid for!



In the years that followed, St. Joseph grew old, and it came time for him to die.

AND in those days cometh John the Baptist, preaching in the desert of Judea: and saying, Do penance, for the kingdom of heaven is at hand.—*St. Matthew* iii, 1, 2.

And Jesus, being baptized, forthwith came out of the water, and lo, the heavens were opened to Him: and He saw the Spirit of God.—*St. Matthew* iii, 16.

The Voice in the Wilderness

AT LAST, St. John the Baptist—
 Pre-cursor of the Word—
 (Which means that he was sent to tell
 The coming of the Lord)—
 Began to preach of Christ, and said:
 “Make straight His paths to-day—
 For He has come! The Lamb of God,
 Who taketh sin away!”

At the River Jordan

UNTIL St. John the Baptist,
 Who preached, bap-ti-zing men,
 Came Christ, and on His sacred head
 Was poured the water then.
 And when 'twas done, the heavens oped,
 And God spoke from the skies:
 “See! This is My beloved Son
 Whom I so dearly prize!”

HOW THE STORY MAY BE TOLD

AT LAST Our Lord was a man—He was thirty years old. He must now begin to tell the people what they were to do to please God. Our blessed Mother knew that the hour had come—that she must give up her Son, who was God. That He must leave His home to teach and preach, and in the end, die. But, before Our Lord began His work on earth, St. John the Baptist, who had been living in the desert, came out, and began to tell every one that the long-promised Saviour of His people was coming—that the LAMB OF GOD would appear, and all must begin to prepare the way for Him.

You will remember that St. John the Baptist was St. Elizabeth's son, and a cousin of Our Lady's. (A very old story says that St. John the Baptist's father, Zachary, was put to death by the soldiers because he told of

the glory of the new-born Saviour after the Holy Family's flight into Egypt. And then, fearing that her son, St. John the Baptist, might be killed, too, St. Elizabeth took him away into the desert, where he lived until he was a man.)

The reason why St. John is called the Baptist is that when the people came to listen to him, and were sorry for their sins, he baptized them in the water of the River Jordan. Our Lord came to him also to be baptized. St. John said: “Thou art the great Son of God—I should be baptized by Thee.” But Our Lord said, “No.” Then St. John baptized Our Lord in the river, and when He stepped out of the water the sky opened, and God the Holy Ghost, in the shape of a dove, rested above Him, while God the Father spoke from heaven, saying: “This is My beloved Son!”



St. John the Baptist baptized Our Lord in the river. . . while God the Father spoke from heaven, saying: "This is My beloved Son!"

THEN Jesus saith to him, Begone, Satan . . . Then the devil left Him, and behold, angels came.—*St. Matthew iv, 10, 11.*

From that time Jesus began to preach . . . preaching the gospel of the kingdom and healing.—*St. Matthew iv, 17, 23.*

In the Desert

THEN forth into the desert drear
 Our blessed Lord was led.
 And there He stayed, and fasted long,
 Till forty days had sped.
 But when the devil, tempting, came,
 Our Saviour cried: "Begone!
 The Lord thy God shalt thou adore:
 And serve but Him alone!"

Why we Keep Lent

BECAUSE Christ fasted forty days,
 We keep the Lenten fast.
 Because He fasted for our sins
 This holy time is passed
 In prayer by every Catholic;
 Who shuns all pleasures gay,
 That he may thankfully rejoice
 Upon glad Easter day!

HOW THE STORY MAY BE TOLD

AFTER Our Lord was baptized by St. John the Baptist, He was led out into the desert. There, for forty days and forty nights He fasted. At the end of the forty days and forty nights Our Lord was hungry and weak. The devil came then, and tried to make Him do wrong. But Our Lord said: "Go, Satan! The Lord thy God shalt thou adore!" The devil went away then, and angels came down to Our Lord and gave Him food.

Our dear Lord, as man, allowed the devil to tempt Him to do wrong in order that we, too, when tempted to do wrong, should remember Our Lord's words, and say: "Go, Satan! We will never offend our dear Saviour by SIN!"

Christ lived on earth about thirty-three years, and led a most holy life in poverty and suffering. He came from heaven to this earth, and from a little child, grew up to be a man. That was a wonderful thing for God to do, but He did it for us, because none of us could pay God back for the great sin of Adam and Eve. Only God could do that. And when He fasted forty days and forty nights in the desert, Our Lord was still paying. In loving memory of that fast of Our Lord we keep the forty days of Lent, praying a little more, going to church a little oftener, and giving up little pleasures, so that when Easter Day comes, we can all be glad that we have done something to show our dear Lord how much we love Him.



The devil came then, and tried to make Him do wrong. But Our Lord said: "Go, Satan! The Lord thy God shalt thou adore!"

AND the wine failing, the Mother of Jesus saith unto Him, They have no wine. . . . His Mother saith to the waiters, Whatsoever He says to ye, do ye.—*St. John ii, 3, 5.*

And behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. . . . And His disciples waked Him—*St. Matthew viii, 24, 25.*

Our Lord's First Miracle

OF OUR dear Lord's first mir-a-cle
 We read, in Holy Text:
 How at the feast the wine had failed
 And all were shamed and vexed.
 His Mother's pleading words He heard,
 And changed, so all could see:
 The brimming water into wine,
 At Cana of Galilee!

The Storm at Sea

HE preached, one day, from morn till eve,
 The people closer pressed;
 And He and His disciples went,
 Into a boat to rest.
 But soon a mighty storm arose—
 The waves rolled mountain-high:
 The little ship tossed to and fro—
 And death seemed very nigh.

HOW THE STORY MAY BE TOLD

SO OUR LORD was baptized in the River Jordan, fasted forty days and forty nights, and was tempted by the devil. Then He began to teach the people. About this time there was a marriage in Cana of Galilee. Our blessed Lady was there, and Our Lord was there, too, and while all the guests were chatting and laughing, and enjoying themselves, the wine gave out. The bride and bridegroom were ashamed, and told Our Lady about it, perhaps, for it was Our Lady who came to her dear Son, and whispered: "Son, they have no wine." Then she bade the waiters to do whatever He told them. At His word they set out six big water-pots filled up to the top with water. Our Lord said: "Draw out now, and carry to

the chief steward of the feast." And when they did as they were told, the water was found changed into wine. This was Our Lord's first miracle.

But Our Lord worked many, many miracles, or wonders, and in every way proved He was the Son of God. The people followed Him at all times, listening to Him. One day, near the evening, seeing such a big crowd about Him, He went with His disciples into a little ship. Then, sending the people away for a while, He and His disciples set out in the boat. Our Lord fell asleep. A storm arose. The waves were as high as mountains, and those who were in the ship thought it would surely sink, and that they would be drowned. But still the Lord slept.



Our Lord stood up, and lifting His hand, said to the waves, "Peace—
be still!" And the waves were calm.

BUT the men wondered, saying, what manner of man is this, for the winds and the sea obey Him.—*St. Matthew* viii, 27.
Give place, for the girl is not dead, but

sleepeth. And they laughed. . . . He went in and took her by the hand. And the maid arose. And the fame hereof went abroad.—*St. Matthew* ix, 24, 25.

Calming the Tempest

BUT there the Lord lay fast asleep,
Until, grown much afraid:
“Lord, save us, or we surely die!”
Awaking Him, they prayed.
And as He rose and calmed the sea
And quieted the winds—
“O ye of little faith!” He said,
“What fear doth fill your minds!”

The Rich Ruler's Daughter

ONE day, a certain ruler came
And worshiping, he said:
“In yonder house, my only child,
My daughter, lieth dead.
Yet shall she live if Thou but say
The word, and take her hand!”
Our Saviour called the little maid:
Who lived at His command!

HOW THE STORY MAY BE TOLD

AT LAST the disciples were so scared that they could not wait any longer, for “the waves beat into the ship, so that the boat was covered with waves, and it was filled, and they were in danger.” They went to Our Lord and woke Him, saying, “Lord, if Thou dost not save us, we shall all be drowned!” Our Lord stood up, and lifting His hand, said to the waves, “Peace—be still!” And the waves were calm, and the wind died down, and all was quiet. And then Our Lord turned to His disciples. “Why are ye afraid?” He asked. “Am I not with ye?”

Jairus was the name of a rich ruler who lived in a place called Capharnaum. His

little daughter was very, very sick, so sick that every one was sure she was going to die. But the rich ruler thought of Our Lord: “If He would come here, He would make my little girl well.” So Jairus went to Our Lord, and fell down at His feet, and said: “My little girl is sick. If Thou wilt, Thou canst cure her.”

Our Lord went with him to his house, but before they reached it people came running, crying out: “No one can help now! The child is dead!” But the dear Lord kept right on. And when He went into the house He took the little girl's hand in His and said: “Arise!” And the little girl that was dead came back to life again.



He took the little girl's hand in His and said: "Arise!" And the little girl that was dead came back to life again.

AND it came to pass . . . that He spent the whole night in prayer with God. And when day was come He called unto Him His disciples; and He chose twelve of

them (whom also He named apostles).—*St. Luke vi, 12, 13.*
And all the multitude sought to touch Him.—*St. Luke vi, 19.*

Choosing the Twelve Apostles

NOW Jesus chose the Twelve, that they
His works on earth might do:
Peter, Andrew, James and John,
Philip, Bartholomew,
Thomas and Matthew, James and Jude,
And Simon—they are named.
And last of all came Judas, who
The Traitor is pro-claimed.

The Sermon on the Mount

HE PREACHED the Sermon on the Mount:
Saying: "Blessed are the poor;
The meek; and those who mourn; and those
Who justice would implore;
And blessed are the merciful;
And blest the clean of heart;
The peacemakers; and those who feel
Oppression's cruel smart."

HOW THE STORY MAY BE TOLD

OUR LORD knew that when His work, as man, on earth was done, and the great sin of Adam and Eve had been paid for by His death on the cross, He would go back to His own beautiful home, heaven. So He wanted to leave us our Church—the Catholic Church—with the Holy Father, the Bishops, and the Priests to take care of us. To begin the Church He chose twelve men, the APOSTLES. But before choosing them He went up on a mountain, and prayed to God the Father the whole night long. When day came He rose from His knees, and called the Twelve Apostles. That was the beginning of our Church. And He gave the Twelve Apostles the power to do just as He did—to tell the people what was right and what was wrong, cure the sick, help those who were suffering, forgive sins, and

bring the dead back to life again. Our Blessed Lord and Saviour *JESUS CHRIST* is the *INVISIBLE* Head of the Church. Our Holy Father, the Pope, the Bishop of Rome, is the vicar of Christ on earth and the *VISIBLE* Head of the Church.

After beginning our Church—the Catholic Church—Our Lord talked once more to the people, saying many beautiful things to them. This sermon of His is called the Sermon on the Mount, because when He gave it He stood up on the mountain, so that every one could hear Him easily, and see Him.

It was during this sermon that Our Lord taught us the Eight Beatitudes, which begin, "Blessed are the poor," and which all children ought to learn by heart when they are able to read.



This sermon is called the Sermon on the Mount, because He stood up on the mountain so that every one could hear Him and see Him.

THE Lord . . . moved with mercy . . . said to her, Weep not. And He came near and touched the bier . . . and He said, Young man, . . . arise.—*St. Luke viii, 13, 14.*

The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached.—*St. Luke vii, 22.*

The Poor Widow's Son

A GAIN, outside the city gates
Of Naim, a mother old,
A widow, walked beside the bier,
Where lifeless lay, and cold,
The body of her only child.
Our Saviour, tenderly
Said, "Mother, weep not! See, I give
Thy living son to thee!"

Our Lord's Teaching

MIDST those who were His followers,
He went from place to place.
He preached and taught, His words were fraught
With love and truth and grace.
The sick, the deaf, the blind, the dumb,
All gathered in His train.
He gave them hearing, sight, and speech,
And washed their souls from stain.

HOW THE STORY MAY BE TOLD

SHORTLY after this, Our Lord was going into a city called Naim. Outside the gate He met a number of people, and some men carrying a stretcher or bier, on which lay the body of a young man. The poor mother walked beside the bier, weeping sadly, for she had no one left in the world to care for her now that her dear and only son was gone. Our Lord was very sorry for the poor mother, so He went near and touched the stretcher, and the men who were carrying it stood still and put it down. Our Lord then spoke to the young man, saying: "Young man, I say unto thee, arise!" And

the dead man sat up and began to speak, and Our Lord gave him back alive to his mother.

But our dear Lord was always doing good, making sick little children better, and curing poor lame people. He made blind people see again, and deaf people hear, and dumb people talk. Fathers and mothers brought their children to Him. He taught them to love God, to be good, to do right things, to be kind and gentle to every one, because God wanted them to live in this way. *Christ lived so long on earth to show us the way to heaven by His teaching and example.*



The young man that was dead sat up, and began to speak, and Our Lord gave him back to his mother.

AND Jesus came . . . and He asked His disciples, saying: Who do men say that the Son of man is? And they said: Some John the Baptist, and other some Elias, and others Jeremias.—*St. Matthew* xvi, 13, 14.

Jesus saith to them: But whom do you say that I am? Simon Peter answered, and said: Thou art Christ, the Son of the living God. And Jesus answering said to him, Blessed art thou.—*St. Matthew* xvi, 15, 16, 17.

The People Question

“WHO may this be?” the people cried
(They came in crowds to hear);

“For at His word all Nature bows,
Yes, even devils fear.”

“He is a King!” said some. “’Tis He
The Baptist called the Lamb!”

But Jesus asked among the Twelve:

“Whom say ye that I am?”

St. Peter's Answer

“WHOM say ye that I am?” He asked.
St. Peter raised his head:

“Thou art the Christ, the Son of God,
The living God!” he said.

And then Our Saviour, answering

Said, “Peter, thou art blest;
Upon thee will I build My Church,
Upon thee shall it rest.”

HOW THE STORY MAY BE TOLD

THE people began to ask all sorts of questions about Him. Many of them were sure that He was the Son of God, who had been promised thousands of years before. Some wicked men said, “No, He is NOT the Son of God!” But the ones who loved Him said, “See what great things He does! No one but God could bring dead people back to life. And how He talks to us! No one ever said such beautiful words as this Man! He is surely, surely God!” But still the wicked men cried out, “No, no! He is NOT God!” Our Lord heard all this. He took the Twelve Apostles away by themselves, and said to them: “People are

wondering if I am the Son of God—Whom do YOU say that I am?”

“Whom do YOU say that I am?” asked our blessed Lord. Now the Apostles had seen all the wonderful things which Our Lord had done, and when He asked them that question, Simon Peter raised his head, saying very quickly: “Why, Thou art Christ, the Son of God!” Then Our Lord said, “Thou art blest, Peter! Because *thou* hast said this I will make *thee* the Head of My Church. Thy name, *Peter*, means a *rock*, and I will build My Church on thee, and it will last forever and forever.

“And I will give to thee the keys of Heaven.”



St. Peter was the first Pope, and ever since St. Peter's time there has always been a Pope in his place as the head of the Catholic Church.

THOU art Peter, and upon this rock will I build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven.—*St. Matthew* xvi, 18, 19.

And He was transfigured before them. And His face did shine as the sun: . . . And lo, a voice out of the cloud, saying: This is My beloved Son, in whom I am well pleased.—*St. Matthew* xvii, 2, 5.

Our Holy Father

THE Church of Christ can never fail
Nor shall the gates of hell
Prevail 'gainst her within whose soul
The Holy Ghost doth dwell.
And we, the children of the Church
Are the Holy Father's care:
In Rome he takes St. Peter's place,
And fills St. Peter's chair.

The Transfiguration

WITH Peter, James, and John apart,
Upon a mountain high—
Midst brilliant light, in garments white,
Stood Christ against the sky.
The three apostles were afraid,
When lo! They hear a voice:
"This is My well-beloved Son,
Behold Him, and rejoice!"

HOW THE STORY MAY BE TOLD

SO THIS is how we Catholics know that we belong to the Church which Our Lord began on earth. St. Peter was the first Pope, and ever since St. Peter's time there has always been a Pope in his place as the head of the Catholic Church. *The Pope, the Bishop of Rome, is the VISIBLE Head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the VISIBLE Head of the Church. The successors of the other Apostles are the Bishops of the Holy Catholic Church.* We must love our Holy Father, the Pope, and pray for him, and do whatever he tells us to do, because God has put him over us. When we do what our Holy Father tells us to do, we are doing what God tells us to do.

About a week after Our Lord said that St. Peter was to be the Head of the Church, He went on a very high mountain to pray. He took St. Peter and St. James and St. John with Him. Then He began to shine like the sun, with a light so bright that no one could look at Him. This shining of Our Lord is called the *Transfiguration*—a great big word, but perhaps you can say it?

St. Peter and St. James and St. John were really scared. They fell on their faces, for they heard a voice from heaven saying: "This is My dear Son!" They could not move until Our Lord came and spoke to them, and said, "Look at Me—do not be troubled!" And when they looked, the bright light was all gone.



Then He began to shine like the sun, with a light so bright that no one could look at Him. This shining of Our Lord is called the TRANS-FIG-U-RATION.

THEN were little children presented to Him, that He should impose hands upon them. . . Jesus said, Suffer the little

children, and forbid them not to come to Me: for the kingdom of heaven is for such.—*St. Matthew xix, 13, 14.*

The Good Shepherd

ONE book like this could never tell
What mir-a-cles were done,
Nor all His words, nor all His deeds:
The Father's holy Son.
“I am the Shepherd, I will die
To save My flock from sin;
I am the Door,” He said, “by which
All men shall enter in.”

Blessing the Children

HE DEARLY loved the little ones—
A happy company:
They crept within His tender arms,
And sat upon His knee.
He said, “My Father's kingdom is
For such as these in heart:
So let the little children come
And bid them not depart.”

HOW THE STORY MAY BE TOLD

OUR Lord spoke so much to His Apostles, and told them so many things that it takes a big, big book to hold all the story. Some of the things He said and did are in the Bible. The others our holy Church tells us. *We shall know the things which we are to believe from the Catholic Church, through which God speaks to us. We shall find the chief truths which the Church teaches in the APOSTLES' CREED.* Some of you know the Apostles' Creed, don't you?

At one time there were ten sick men. Our Lord cured them all, but only one came back to thank Him. This shows us how careful we must be to thank God all the time for the many good things He gives us. Our Lord said He is the GOOD SHEPHERD, who loves all His sheep, meaning us. He

also said He is a DOOR, meaning that through Him, as through a door, we can go back to our places in heaven, which we lost through the DISOBEDIENCE of Adam and Eve.

Again it is told how Our Lord showed what great love He had for little children—His lambs. He was tired out one day, and sat down to rest, and the mothers, seeing Him, began to bring their little ones to Him. The disciples, knowing that the Lord was so tired, wanted to send them away for a while. But our blessed Lord would not allow it. Instead, He held out His arms, and all the children came running to Him. He blessed them and said, “Let the little ones come to Me, and do not send them away, for they belong to heaven.”



He held out His arms, and all the children came running to Him. He blessed them and said: "Let the little ones come to Me."

AND when He was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet.—*St. Matthew* xxi, 10, 11.

And whilst they were at supper, Jesus took bread and blessed and broke and gave to His disciples and said: Take ye, and eat: This is My Body.—*St. Matthew* xxvi, 26.

The First Palm Sunday

THEN came that first Palm Sunday,
When men, with loud acclaim
Covered the Saviour's path with palms,
And blessed the Saviour's name.
"Hosanna to the Son," they sang,
"Of David! May He be
Forever blest! Hosanna to
Jesus of Galilee!"

Our Lord's Love

BUT, children, dear, the hour was nigh
For which He longed and came—
When for our sins He gave Himself,
In suffering and shame.
And yet, to make this world of ours
Like paradise above,
He left to us a mighty proof
Of His enduring love.

HOW THE STORY MAY BE TOLD

IT WAS now the day we call Palm Sunday, and Our Lord went to the Temple in the city of Jerusalem. When the people in the city heard that Our Lord was coming, all ran out to meet Him. Some cut big branches full of leaves from the trees and covered the road with them. Others took branches from the palm-trees, and waved them, shouting their joy. And the word they sang the loudest was, "Hosanna! Hosanna! Hosanna! Blessed is He that cometh in the name of the Lord! Hosanna! Hosanna! Hosanna!"

But the time was drawing very near when Our Lord was to pay for the sin of Adam and Eve and the sins of the whole world, by dying on the cross. He had come from His

beautiful home, heaven, to die, so that we can go to Him when we die, if we live good lives on earth. The wicked men who would not believe that He was the Son of God, those wicked men who said, "No, no! He is NOT the Son of God!" meant now to kill Him, our own dear Lord. But He loved us so much that He wanted to do MORE for us than die upon the cross! He could not bear to leave us—He wanted to stay with us, so that we could go to Him even here on earth with all our sorrows and all our joys. Therefore, *Christ instituted the Holy Eucharist at the Last Supper the night before He died. When Our Lord instituted the Holy Eucharist the Twelve Apostles were present.*



Our Lord took the bread in His hands. . . . He broke the bread and said, "Take ye and eat. THIS IS MY BODY."

AND taking the chalice He gave thanks: and gave to them, saying: Drink ye all of this. For this is the blood of the new testament.—*St. Matthew xxvi, 27, 28.*

Labor not for the meat that perisheth, but for that which endureth unto life everlasting which the Son of man will give you.—*St. John vi, 27.*

The First Communion

YES, in that room, the Cen-a-cle,
He took the bread and wine:
And blessed and gave among the Twelve,
And spoke these words divine:
"This is MY BODY; take and eat.
Drink, too, MY BLOOD," He said:
"That Flesh which shall be cru-ci-fied,
That Blood which shall be shed."

Our Lord with Us!

SEE, child, what Jesus Christ has done
To be among His own:
Came down from heaven, lived on earth,
He sought no earthly throne!
The King, whose might and majesty
No child can ever know:
Stays here to be our food and drink
To live with us below!

HOW THE STORY MAY BE TOLD

IT WAS on Thursday night—Holy Thursday night—four days after Palm Sunday. Our Lord and His disciples were sitting in a room eating the supper which is called the Last Supper. The Twelve Apostles were there, as we have said: St. Peter, St. James, and St. John, and all the others. Judas was there. He was an Apostle, too, but a bad Apostle, for he had made up his mind to sell the Lord to those wicked men who would put Him to death on the cross. But still Judas sat there at the table. And Our Lord said: "There is one here who will sell Me to those who hate Me." All the Apostles were sad and asked who it could be. At last Judas asked: "Is it I, Lord?" And Our Lord said, "Yes."

Our Lord took the bread in His hands. He was about to do a wonderful thing for every one of us. He broke the bread, and

blessed it, and said: "Take ye and eat. THIS IS MY BODY." Then He took the cup of wine in His hands, and blessed it, and said: "Drink ye all of this. THIS IS MY BLOOD." Just as Our Lord changed the water into wine at Cana of Galilee, so now, sitting at the table He changed bread into His BODY, and wine into His BLOOD. *This change of the bread and wine into the BODY and BLOOD of Our Lord is called TRANSUBSTANTIATION.* He told St. Peter and the Apostles to do this always. And as our Holy Father, our Bishops, and our Priests take the place of St. Peter and the Apostles, they, too, change bread and wine into Our Lord's BODY and BLOOD because He gave them the power to do so. *The bread and wine are changed into the BODY and BLOOD of Christ at the Consecration in the Mass.*



Our dear Lord is in heaven, looking down on us, but He is here on earth, too. He is behind the tabernacle door of every Catholic church.

IF ANY man eat of this Bread he shall live forever: and the bread that I will give is My Flesh for the life of the world . . . except ye eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you.—*St. John vi, 52, 54.*
Behold the hour is at hand and the Son of man shall be betrayed.—*St. Matthew xxvi, 45.*

In the Tabernacle

BEHIND the tab-er-na-cle door,
Behind the silken veil,
The Saviour stays—and longs to see
You kneeling at the rail!
He waits the sound of little feet,
The sound of childish prayer:
Come often, child, to tell your love,
For God is waiting there!

Judas Betrays Our Lord

BUT now, dear children, listen well—
That First Communion o'er;
Judas arose, and from the Twelve
Stole sneaking through the door.
For thirty paltry silver coins
Laid in his itching hand,
He promised to yield up the Lord
Unto the soldier band.

HOW THE STORY MAY BE TOLD

THIS is how Our Lord stays here with us always. He is really, really on earth all the time. Isn't this wonderful? First, Adam and Eve **DISOBEYED** God, and we lost heaven. But God was sorry for us. Heaven is so beautiful, and each has a place in it, but none could go to that place. So God sent His only Son. And His only Son came down and lived here, and loved us. And because He loved us so much, He knew we would be sad without Him, so He gave us Himself. *We are united to JESUS CHRIST in the Holy Eucharist by means of Holy Communion. Holy Communion is the receiving of the BODY and BLOOD of Christ.*

Some day, very soon, perhaps, YOU will receive the **BODY** and **BLOOD** of our dear Lord! That day will be the happiest day that will ever come to you. Pray, then, dear children, that you will soon be able to say: "Come, dear Lord! Come to me!"

Our dear Lord is in heaven, looking down on us, loving us always, but He is here on earth, too. He is behind the tabernacle door in every Catholic church, waiting for us to visit Him. We must often kneel in church, and say to Him: "Thank You, dear Lord! Thank You for coming down on earth! Thank You for staying here with us!" And say, too: "We love You, dear Lord! Make us love You ever more and more!"

But the Last Supper was over. Judas got up from the table, stole out, and met the wicked men who hated Our Lord, and wanted to kill Him. They gave Judas thirty pieces of silver, and Judas said: "To-night He is going to the Garden of Olives. I will go there with the soldiers. When I walk up to Him and kiss Him, then the soldiers will know it is He, and they can take Him away to prison."



Judas met the wicked men who hated Our Lord and wanted to kill Him.
They gave Judas thirty pieces of silver.

THEN did they spit in His face and buffeted Him, and others struck His face with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck Thee?—*St. Matthew* xxvi, 67, 68.

And stripping Him, they put a scarlet cloak about Him, and plaiting a crown of thorns they put it upon His head, and a reed in His right hand.—*St. Matthew* xxvii, 28, 29.

The Scourging

THAT night, within the Garden,
 Our Saviour, desolate,
 Arose to meet the savage men
 Who seized Him, filled with hate.
 They took Him, and they scourged Him sore.
 Oh, children, stop, and see
 How He was tortured for our sins,
 And suffered cruelly!

The Crowning with Thorns

UPON His forehead, white and pure,
 They pressed a crown of thorn.
 They clothed Him as a fool was clothed
 And mocked at Him in scorn.
 Within His hand they thrust a reed,
 And spat upon that Face,
 And struck and scoffed, and cried, "All hail!
 Thou King of David's race!"

HOW THE STORY MAY BE TOLD

OUR LORD went with the Apostles into the Garden of Olives. He knew that soon the soldiers would come. He knew that soon He must die. He asked His Father in heaven to help Him. His Apostles were tired. They fell fast asleep, and our dear Lord was all alone! All alone! And He was sad, and said to them: "Could you not watch *one* hour with Me?" Pretty soon came the noise of the soldiers. Judas was with them. He walked up to Our Lord and kissed Him on the cheek. Then the soldiers took Our Lord, tied His hands behind His back, and led Him off to prison. The Apostles were afraid, and went away and hid.

Dear children, those cruel men took great,

heavy whips, and beat and beat and beat Our Lord until He was covered with blood. They took cruel thorns and twisted them around to make a crown, and pressed it down on His forehead. They took a long reed and put it in His hand to make believe it was the scepter of a king. And they laughed and yelled and made fun of Him, and said: "O King! King of the Jews! Hail, King of the Jews! How does it feel to be a King?"

And oh, dear children, this was God's only Son! Our blessed Lord! But He had to pay for the sins of the whole world! To buy back our places in heaven He had to suffer and die! *Christ suffered and died for our sins.*



And they laughed and yelled and made fun of Him, and said, "O King!
King of the Jews! Hail, King of the Jews!"

AND after they had mocked Him, they took off the cloak from Him and put on Him His own garments and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon. Him they

forced to take up His cross.—*St. Matthew xxvii, 31, 32.*

And they came to the place that is called Golgotha, which is, the place of Calvary.—*St. Matthew xxvii, 33.*

The Carrying of the Cross

THEN forth unto Mount Calvary,
Amid the jeering throng,
They led the spotless Lamb of God—
Oh, sad the way and long!
Three times He fell beneath the cross,
For He was sore oppressed:
Till Simon came, unwillingly,
To help the Saviour blest.

The Nailing to the Cross

THEN stripping Him, they laid Him down
Upon that cruel tree;
Drove nails through sacred Hands and Feet,
With savage cruelty.
They raised that sacred form aloft,
And there He hung on high:
The sacrifice of God for man
Between the earth and sky!

HOW THE STORY MAY BE TOLD

THEY took Our Lord, all covered with blood, before the judge, and when the judge asked, "What shall be done to this Man?" all cried out, "Crucify Him! Crucify Him! Crucify Him!" Then a great cross of wood was made and put on His shoulder, and they set out for Mount Calvary, the crowds following after. Those who loved Our Lord were crying, but those who hated Him were glad.

Our dear blessed Mother was there, too! Think of her sufferings when she saw her Son treated so!

He carried the cross until He could carry it no longer. Then He fell, and they beat Him with whips until He got on His feet and went along a little way. Again He fell. But when He fell a third time, they were

afraid He would die before He got to Mount Calvary, so they made a man named Simon help Him to carry the cross.

Now there were two thieves who were to be put to death at the same time. They were to be crucified, also. When Mount Calvary was reached, the soldiers took off Our Lord's clothes, and laid Him down on the cross, stretching out His arms, and driving great big nails into the palms of His hands. They pulled down His feet, and nailed them to the wood, so that He was fastened tightly. Then they lifted the cross and set it between the crosses on which the two thieves were hanging. Thus, for our sakes, God's own Son, our blessed Lord, *JESUS CHRIST* suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.



When Mount Calvary was reached the soldiers pulled off Our Lord's clothes, and laid Him down on the cross.

NOW there stood by the cross of Jesus, His Mother . . . when Jesus, therefore, had seen His Mother and the disciple standing, whom He loved, He saith to His Mother, Woman, behold thy son!—*St. John* xix, 25, 26.

And after that He saith to the disciple, Behold thy Mother. And from that hour the disciple took her to his own. . . . Jesus, therefore . . . said: It is consummated. And bowing His head, He gave up the ghost.—*St. John* xix, 27, 30.

At the Cross

AND there was Mary, sorrowing:
A With breaking heart she stood
A silent witness of the death
Her Son bore on that wood!
Oh, bitter was the manger-bed,
And pang of poverty!
A thousand times more bitter this—
The cross on Calvary.

Our Dear Lord Dies

THEN to His Father up above
Christ lifted weary eyes:
“Father, forgive them,” went the plea,
“Nor for this act chastise.”
And so the dreadful hour came:
He died upon the tree:
Oh, children, think how much it cost
From sin to set us free!

HOW THE STORY MAY BE TOLD

OUR LADY had followed her divine Son all the way to Mount Calvary, and now stood at the foot of the cross, looking up at Him. What can we say to our blessed Lady to show her how sorry we are? She had been so happy when the Angel Gabriel brought the word that God was coming down to earth, But now! The sword that the holy Simeon had told about in the Temple seemed going right through her heart, as she looked at God's only Son, and her Son, nailed to the cross for you and me. She asked the Father in heaven to help her bear this terrible sorrow.

But Our Lady knew that this dreadful thing had to be—that God had to die for

the whole world. And yet when those cruel men lifted up Our Lord on the cross, His first prayer was for the people who were putting Him to death. He turned His face to heaven, and said, “Father, forgive them! They do not know what they are doing!” This was Our Lord's first word—a prayer of forgiveness for the men who were treating Him so cruelly. After three long hours of suffering, Our Lord could suffer no more, but bowed down His head and died. *Christ died on Good Friday. We call that day GOOD on which Christ died so sorrowful a death, because by His death He showed His great love for man, and purchased for him every blessing.*



After three long hours of suffering, Our Lord could suffer no more,
but bowed His head and died.

BUT after they were come to Jesus . . . one of the soldiers with a spear opened His side and immediately there came out blood and water.—*St. John xix, 33, 34.*

For these things were done that the Scripture might be fulfilled: Ye shall not break a bone of Him. And again. . . . They shall look upon Him whom they pierced.—*St. John xix, 36, 37.*

The Sun is Darkened

OUR SAVIOUR dies! Our Saviour dies!
O frightful words and drear:
The sun no longer gave its light—
All earth was filled with fear—
They pierced that Sacred Heart in twain:
As Mary's Son hung dead
The lance went through her very soul
As Simeon had said.

Only God Could Pay

ON CHRISTMAS night Our Saviour came,
To live for you and me—
To teach His holy doctrine, and
To die in agony.
For sin can't go unpunished,
And only God could pay
The debt which we all owed to God
From Eve and Adam's day.

[HOW THE STORY MAY BE TOLD

WHEN Our Lord died, everything became as dark as night, although it was only three o'clock in the afternoon. People were wondering—they did not know what was the matter. The soldier who stood at the foot of the cross said, "This Man was the Son of God!" All those who stood near were very much afraid, and said, after the soldier, "Yes, this Man was the Son of God!" But the wicked men were there, too, and they wanted to be quite, quite sure that Our Lord was really dead, so one of the soldiers drove a spear into His Heart, and blood and water came trickling out.

When the Son of God was born on Christmas night, He came to save the world. And to save it, *Christ was nailed to the cross, and died on it between two thieves.* He taught the things we must believe, and began the Catholic Church—Our Church. We can find what He has taught in our Church only, and nowhere else. We must do as Our Lord has told us, live as He wants us to live, and be good, loving children. Then we will go to heaven and be there forever with God and our blessed Mother and the angels and the saints.

Surely we all want to go to heaven!



Near the place where Our Lord had been crucified was a garden, and in this garden was a new tomb. . . . They laid the Lord's body in this new tomb.

Now there was in the place where He was crucified, a garden: and in the garden a new sepulcher . . . There therefore . . . they laid Jesus.—*St. John* xix, 41, 42.

And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming rolled back the stone.—*St. Matthew* xxviii, 2.

In the Tomb

WITHIN the rocky, new-made tomb
 They laid that body cold,
 And sealed it fast. A mighty stone
 Before its mouth was rolled.
 The soldiers guarded well against
 The resurrection hour—
 For sore were all the Jews afraid
 Of Christ's almighty power.

The Resurrection

BUT when three days were past and gone,
 The stone was rolled away;
 And Christ the King, triumphantly,
 Came forth on Easter day.
 O sing the song of glory
 That He who came to save,
 The Son of God, Our Master, Lord,
 Is risen from the grave!

HOW THE STORY MAY BE TOLD

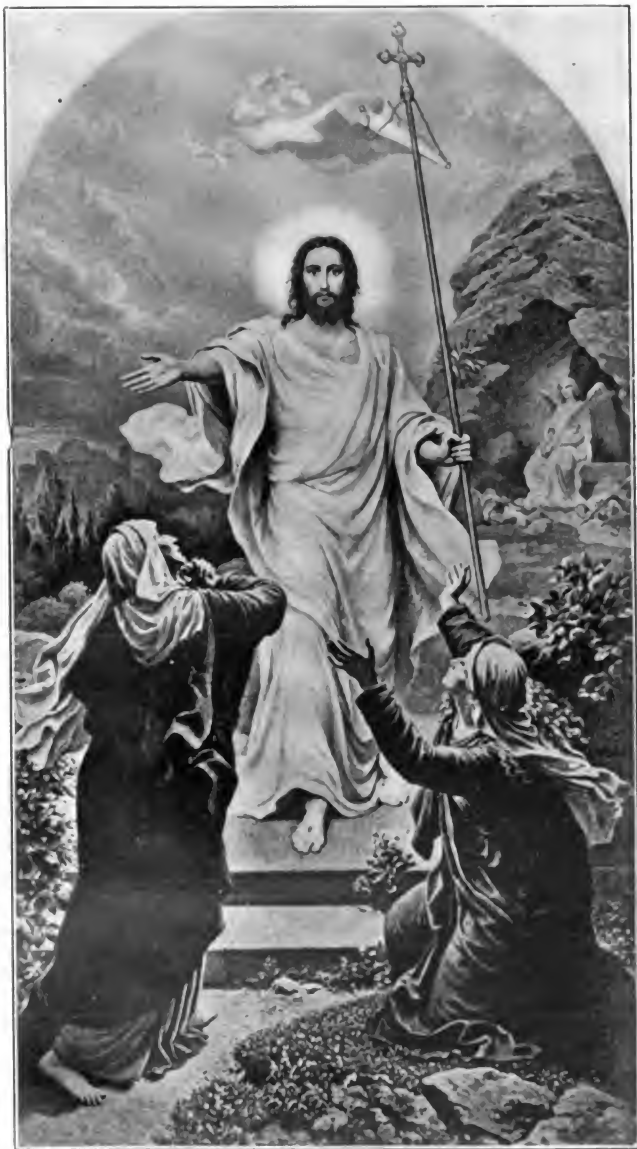
IN THE evening they took Our Lord's body down from the cross. There was a rich man named Joseph of Arimathea who loved Our Lord very much. He asked for the body of Our Lord, so that he could lay it in his own new tomb. They gave it to him, and then Our Lady and St. John and some of the friends of the dear Lord got the body ready for the tomb, wrapping it up in fine linen and spices. Near the place where Our Lord had been crucified was a garden, and in this garden was the new tomb which Joseph of Arimathea had dug out of a rock.

They laid Our Lord's body in this new tomb.

The wicked men remembered that Our Lord had said, when He was yet alive,

"After three days I will rise again." So they came to the judge, and asked him if they could set a watch on the tomb. The judge told them yes. They went, then, to the tomb, made sure that the great heavy stone was in front of it, and put soldiers on guard, telling them to watch the tomb day and night.

But very early on the following Sunday morning there was what sounded like a great earthquake. An angel from heaven rolled back the heavy stone from the tomb, and sat upon it. When the guards saw the angel they fell down on the ground like dead men. Our Lord was risen! *Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.*



Christ rose from the dead, glorious and immortal, on
Easter Sunday, the third day after His death.

Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came.—*St. John* xx, 19.

And He led them out as far as Bethania: and lifting up His hands He blessed them. And it came to pass whilst He blessed them, He departed from them and was carried up to heaven.—*St. Luke* xxiv, 51, 52.

“Peace be to You!”

IN DOUBT, in fear, th’ Apostles stayed
Close-shut within a room—
Although they knew Our Saviour was
No longer in the tomb.
When lo! He stood there, in their midst
And, “Peace be to you!” said.
At which they knelt and worshiped Him
Now risen from the dead.

The Ascension

FOR forty days He came and went
And comforted His own;
Sad were their hearts to feel that He
Must leave them all alone.
Until at last He led the way
Unto the mountain height—
And sending them to preach His name
Was lifted from their sight.

HOW THE STORY MAY BE TOLD

THE APOSTLES were sitting in the room where Our Lord had eaten the Last Supper with them. They heard that the Lord was risen from the dead, but they did not know whether to believe it or not. While they were talking and wondering if it could be true, Our Lord came into the room, and said:

“Peace be to you. It is I, the Lord.”

The Apostles were afraid. They did not know what to think. And He said, “Why are you afraid? See My hands and My feet and My side.” And they saw the marks of the cruel nails and the mark of the spear, and knew that it was indeed their dear Lord and Master, and they were very, very glad.

Christ stayed on earth forty days after His resurrection to show that He was truly risen from the dead, and to instruct His Apostles. He taught them what they were to do, and

how they were to take care of the Church. He gave them and all the Bishops and Priests who came after them the power to do just as He had done on earth and to change bread and wine into His BODY and BLOOD, so that we can receive Him in Holy Communion. After forty days, Christ ascended into heaven, and the day on which He ascended into heaven is called Ascension Day. It is a holy day. On that day He brought the Apostles to Mount Olivet, blessed them all, and went up to heaven. In heaven Christ sits at the right hand of God, the Father Almighty. And all the good people who had died since the great sin of Adam and Eve, and who had never been able to go to heaven, but had been forced to wait in Limbo—all these good people now stood about, thanking and praising their Redeemer. St. Joseph, too, was with them.



After forty days Our Lord brought the Apostles to Mount Olivet, blessed them all, and went up to heaven.

AND I send the promise of My Father upon you; but stay you in the city till you be endowed with power from on high.—*St. Luke xxiv, 49.*

All these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and with His brethren.—*Acts i, 14.*

The Day of Pentecost

NOW Christ had promised that He'd send
The Spirit of truth and light.
So till the days of Pentecost
They prayed both day and night.
And then the Holy Ghost came down
In tongues of living flame:
He made them strong to preach and teach
And glorify Christ's name!

The Assumption

CHRIST's Mother dear remainèd
To wait God's holy will;
And how could they be very sad
Who had that Mother still?
But now, upon the golden throne
Of glory she has won:
She prays that every child on earth
May serve her blessed Son.

HOW THE STORY MAY BE TOLD

OUR LORD had promised that after He went to heaven He would send God the Holy Ghost down upon the Apostles, to make them very strong. So, when He had gone up on high, they went back, with our blessed Mother, to the little room, and there waited, praying all the time. At last the Holy Ghost came down upon the Apostles ten days after the Ascension of Our Lord; and the day on which He came down upon the Apostles is called *Whit Sunday, or Pentecost*. This day is, really, the BIRTHDAY of the Church. While they sat together there seemed to come a sound from heaven—a mighty, rushing wind, which filled the whole house. The Holy Ghost came down upon the Apostles in the form of tongues of fire. And now they were no longer afraid of anything, but wanted to go out and talk about Our Lord to every one they met. The Holy Ghost will abide with the Church

forever, and guide it in the way of holiness and truth.

Our blessed Lady did not go to heaven with Our Lord, but stayed on earth for some years afterward. At last it was her turn to go. How glad she was! Now she would see her dear Son! When she died they laid her in a tomb, but when they went the next day to pray there, the tomb was empty. Our Lady's blessed body had been carried to heaven by the angels. This is called the ASSUMPTION of Our Lady, and in memory of it we celebrate the feast of the Assumption, on the fifteenth of August every year. It is a holy day.

In heaven our dear Lady was welcomed by her Son and God the Father and God the Holy Ghost, and by St. Joseph and all the good people. She was crowned Queen of angels and saints, Queen of heaven. But she is and always will be our dear Mother.

THIS is My commandment: That you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends.—*St. John* xv, 12, 13.

You are My friends if you do the things that I command you. . . . You have not chosen Me, but I have chosen you . . . whatsoever you ask the Father in My name He may give it you.—*St. John* xv, 14, 16

Loving Our Lord

ON CHRISTMAS night Our Saviour came—
 To teach us to be true:
 To all the duties of our life
 The old ones and the new.
 A prisoner He stays within
 The Holy Eucharist.
 If He has done so much for us
 Shall we His love resist?

Serving Our Lord

THEN let us love our holy Church
 As all her children should—
 The prayers we say at morn and night
 Will help us to be good—
 A slight—a sorrow—cruel words—
 Bear these with gentleness:
 So may the life of every child
 Its love for Him confess.

HOW THE STORY MAY BE TOLD

OUR dear Lord came on earth for you and me. He was laid in a cold manger, on a bed of straw. He was hated by bad men, who scourged Him, crucified Him, killed Him. All this He suffered for us—to buy back our places in heaven. We can never pay Him for what He has done, never.

And He stays with us. In church, on the altar, behind the little door, He is waiting for us, loving us. At least we must love Him in return. How?

We will ask His blessing every morning and every night. We will love our dear

Church, and our Holy Father at Rome, who takes St. Peter's place. We will love and pray for our Bishops and Priests. And, since it was SIN which caused Our Lord so much suffering, we will promise never to SIN. We will try never to do anything wrong as long as we live. In this way we shall reach heaven and see Our Lord and His blessed Mother and St. Joseph and all the saints and holy angels, and be with them forever and ever.

AMEN.

APPENDIX A.*

THE following incidents have been omitted from the foregoing life of our blessed Lord on earth, as being unsuited to the limited understanding of very little children, difficult of explanation, and confusing. If the teacher, however, wishes to enlarge on any of these particular occurrences, they are given in their order, with the chapters and verse of Bible where they may be found.

Christ's First Disciples (*John* i, 29-51).

The Casting of the Money Changers Out of the Temple (*John* ii, 12-21).

Jesus and Nicodemus (*John* iii, 21).

Jesus and the Samaritan Woman (*John* iv, 1-42).

The Calling of Peter and Andrew, James, and John (*Matt.* iv, 18-22; *Mark* i, 16-20).

The Calling of Matthew (*Matt.* ix, 9-17; *Mark* ii, 13-22; *Luke* v, 27-39).

Jesus Asserts His Divinity (*John* v, 16-47).

Magdalen Anoints the Feet of Jesus (*Luke* vii, 36-50).

Jesus Driven from Nazareth (*Matt.* xiii, 54-58; *Mark* vi, 1-6; *Luke* iv, 16-30).

Jesus Prepares His Apostles for their Ministry (*Matt.* x, 7-42; *Mark* vi, 7-13; ix, 40; *Luke* ix, 1-6; xii, 2-9; xiv, 26, 27).

The Mission of the Apostles (*Matt.* x, 1; xi, 1; *Mark* vi, 7, 12, 13; *Luke* ix, 1, 2, 6).

Jesus Walking on the Waters (*Matt.* xiv, 22-33; *Mark* vi, 45-53; *John* vi, 15-21).

The Promise of the Most Holy Eucharist (*John* vi, 22-72).

The Woman of Chanaan (*Matt.* xv, 21-28; *Mark* vii, 24-31.)

The Temple Tribute (*Matt.* xvii, 21-26).

Instructions to the Apostles (*Matt.* xviii; *Mark* ix; *Luke* ix, xvii).

Jesus Teaches in the Temple (*John* vii).

The Woman taken in Sin (*John* viii, 1-11).

The Seventy-two Disciples (*Luke* x, 1-12, 16).

The Good Samaritan (*Luke* x, 25-37).

At the House of Martha and Mary (*Luke* x, 38-42).

Zacheus and Our Blessed Lord (*Luke* xix, 1-10).

The Farewell Supper at Bethania (*Matt.* xxvi, 6-13; *Mark* xiv, 3-9).

The Widow's Mite (*Mark* xii, 41-44; *Luke* xxi, 1-4).

The Miracles of Our Blessed Lord:

The Healing of the Ruler's Son (*John* iv, 43-54).

The Casting Out of the Devils at Capharnaum (*Mark* i, 21-34; *Luke* iv, 31-41).

The Cure of the Demoniacs at Gerasa (*Matt.* viii, 23-34; *Mark* v, 1-21; *Luke* viii, 26-40).

Healing of the Paralytic at Capharnaum (*Matt.* ix, 1-8; *Mark* ii, 1-12; *Luke* v, 17-26).

Healing of the Woman with the Issue of Blood. Curing of Two Blind Men.

Healing of One Possessed (*Matt.* ix, 20-34; *Mark* v, 25-34; *Luke* viii, 43-48).

Healing of the Cripple at the Probatic Pool (*John* v, 1-15).

The Cure of the Withered Hand. Healing of those possessed of Unclean Spirits (*Matt.* xii, 10-22; *Mark* iii, 1-12; *Luke* vi, 6-18).

* See Preface.

The Miracles of Our Blessed Lord:

Healing of the Leper and the Centurion's Servant (*Matt.* viii, 1-13; *Mark* i, 40-45; *Luke* v, 12-16; vii, 1-10).

First Miracle of the Loaves and Fishes (*Matt.* xiv, 13-21; *Mark* vi, 30-44; *Luke* ix, 10-17; *John* vi, 1-14).

Healing of the Deaf Mute of Decapolis (*Mark* vii, 31-37).

Second Multiplication of the Loaves (*Matt.* xv, 29-39; *Mark* viii, 1-10).

The Healing of the Blind Man of Bethsaida (*Mark* viii, 22-26).

The Healing of the Lunatic (*Matt.* xvii, 14-20; *Mark* ix, 16-28; *Luke* ix, 37-43).

The Curing of the Ten Lepers (*Luke* xvii, 11-19).

The Cure of the Man Born Blind (*John* ix, 1-41).

The Healing of the Infirm Woman (*Luke* xiii, 10-17).

The Cure of the Dropsical Man (*Luke* xiv, 1-6).

The Raising of Lazarus (*John* xi, 38-44).

The Cure of the Blind Men at Jericho (*Matt.* xx, 29-34).

The Parables of Our Blessed Lord:

The Parable of the Sower (*Luke* viii).

The Parable of the Good Grain and the Cockle (*Matt.* xiii, 24-30, 36-43).

The Parable of the Net (*Matt.* xiii, 47-50).

The Parable of the Grain of Mustard-seed (*Matt.* xiii, 31, 32; *Mark* iv, 30-32; *Luke* xiii, 18, 19).

The Parable of the Leaven (*Matt.* xiii, 33).

The Parable of the Hidden Treasure (*Matt.* xiii, 44-46).

The Parable of the Pearl of Great Price (*Matt.* xiii, 51-53).

The Parable of the Two Servants (*Matt.* xviii, 23-35).

The Parables of Our Blessed Lord:

The Parable of the Unjust Judge and the Widow (*Luke* xviii, 1-8).

The Parable of the Pharisee and the Publican (*Luke* xviii, 9-14).

The Parable of the Rich Man (*Luke* xii, 16-21).

The Parable of the Faithful Servants (*Matt.* xxiv, 42).

The Parable of the Watchful Householder (*Matt.* xxiv, 43, 44; *Luke* xii, 39, 40).

The Parable of the Faithful Steward (*Matt.* xxiv, 45-51; *Luke* xii, 42-48).

The Parable of the Barren Fig-tree (*Luke* xiii, 6-9).

The Parable of the Lowest Place (*Luke* xiv, 7-11).

The Parable of the Supper (*Luke* xiv, 15-24).

The Parable of the Lost Sheep (*Luke* xv, 1-7).

The Parable of the Lost Groat (*Luke* xv, 8-10).

The Parable of the Prodigal Son (*Luke* xv, 11-32).

The Parable of the Unjust Steward (*Luke* xvi, 1-15).

The Parable of the Rich Man and Lazarus (*Luke* xvi, 19-31).

The Parable of the Laborers in the Vineyard (*Matt.* xx, 1-16).

The Parable of the Pounds (*Luke* xix, 11-28).

The Parable of the Murderous Vinedressers (*Matt.* xxi, 33-46; *Mark* xii, 1-12; *Luke* xx, 9-19).

The Parable of the Marriage Feast (*Matt.* xxii, 1-14).

The Parable of the Ten Virgins (*Matt.* xxv, 1-13).

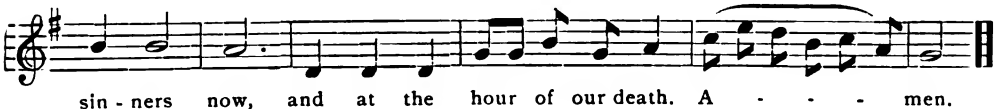
The Parable of the Five Talents (*Matt.* xxv, 14-30).

APPENDIX B.*

THE OUR FATHER.



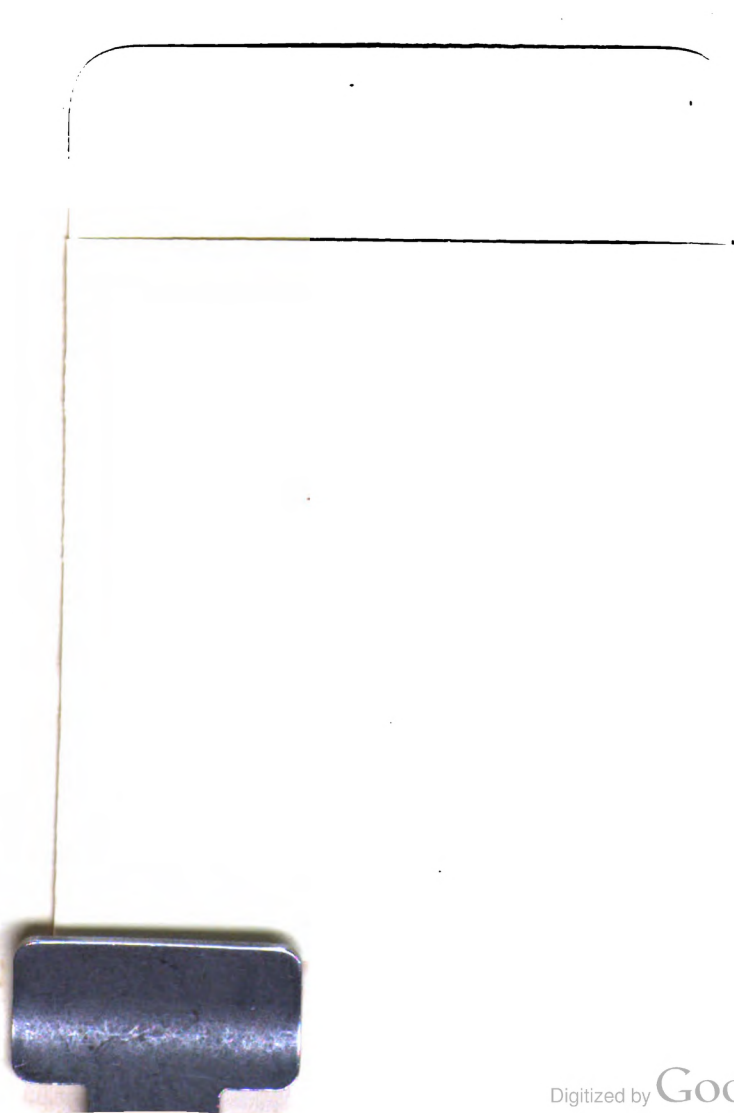
THE HAIL MARY.



* See Preface.

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